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The Prophet MUGGLETON'S *Epiſtle to the Believers of the* Commiſſion, *touching the Rebellion occaſioned by the* Nine Aſſertions.

THUS I have given an Anſwer to all thoſe Nine Aſſertions, which *William Meadgate* hath drawn up as a Charge againſt me, ſaying they are contrary to all Truth, and againſt all ſober Reaſon.

And now I ſhall ſpeak a few Words unto him, and the reſt of Believers as followeth: And becauſe one of the Conſpirators in the Rebellion hath repented of his Rebellion, and ask'd Forgiveneſs before it was too late, I forgave him his Treſpaſs againſt me, and againſt God, namely, *Thomas Burton*. He did well to agree with his Adverſary, while he was in the Way; for the Prophet is an Adverſary to all thoſe that rebel againſt God.

And this I would have all Rebels to know, though too late; That Obedience is better than Sacrifice, viz. Obedience to the Prophet, is better than all the Legal Righteouſneſs you have perform'd between Man and Man all your Days; yet this ought to be done; but not to leave the other undone: And you may know that Rebellion is as the Sin of Witchcraft; for Rebellion againſt the Prophet, is Rebellion againſt God.

For when King *Saul* rebell'd againſt the Prophet *Samuel*'s Words, he rebell'd againſt God, for it was the Prophet *Samuel* that gave the King a Command, and 'twas he that reproved the King for his Rebellion and Diſobedience; for God never ſpake to the King nor gave Sentence upon him, it was the Prophet only, and not God. And becauſe the King did mind God only, and not the Prophet, as you have done, therefore that great Evil did befal him, he was rejected of God, for rebelling againſt the Prophet *Samuel*; and ſo are you rejected of God, for rebelling againſt the Prophet now alive; now ought not the King to have minded the Prophet *Samuel* only, and not God; and becauſe he did mind God only, and rejected the Prophet, as you have done, therefore that great Evil did befal him; for he minded God only, in that he thought to pleaſe God better by offering up the beſt of Cattle in Sacrifice to God; he thought it better to mind God only, than the Prophet's Words: But how did God reject him for diſobeying the Prophet, and his Sacrifice was rejected alſo. Now had not *Saul* better have minded the Prophet only, then would it have been

well with him; but he minding God only, and diſobeying and rebelling againſt the Prophet, what a woful Effect did fall upon him; and ſo it will upon all that rebel againſt Prophets.

Thus it is with Men that think themſelves more wiſe and righteous than their Teachers; for whoever diſobeys a true Prophet, diſobeys God, and it is ſo accounted of God; therefore 'tis good for Men to mind the Prophet only, and pin their Faith upon his Sleeve, or elſe there can be no true Peace and Safety. Why? Becauſe no Man can come untoGod to reaſon and diſpute with him, but by his Prophet only.

This hath been the way God hath walk'd in all Ages; and now I being the laſt Prophet of all, God hath put me in his Place here upon Earth, and hath raiſed me up as he did that good Man *Joſeph* [*Gen.* the laſt, and the 9th Verſe] who ſaid unto his Brethren, *Fear not, for I am in the Place of God*, and [in the 21ſt Verſe] *Fear not for I will nouriſh you; and he comforted them, and ſpake kindly unto them.* So God hath raiſed me up to be his laſt Prophet; and ſeated me in his Place here to nouriſh his People, who have believed his Prophets Report, with ſpiritual and heavenly Knowledge; for true Prophets true Apoſtles, true Miniſters, have made Saints in all Ages, ſo that without theſe, no Saints at all; they may be Elect Veſſels, but not Saints; for no Man or Women can properly be ſaid to be a Saint, except they come actually to believe in a true Prophet, true Apoſtles or true Miniſters of Chriſt.

And farther I ſay that whoever doth not well by that Law written in his Heart, and doth not ſtand in awe of that, and fear to offend that Law of Conſcience, as if God himſelf did ſtand by and take Notice of all his Actions; therefore he doth well, becauſe God's Eye is over him, elſe not: I ſay all his well doing is but Eye Service, and reſpected of God no more then the cutting of a Dog's Neck. And that Man is in the Depth of Darkneſs who will do nothing that is good, except God doth take Notice of him, to reward him for every good deed he doth; but if he doth Evil, then he deſireth God to take no Notice of it but blot it out of his Remembrance, as if God were beholden to Man to do well, when there is a Bleſſing in the Deed doing, and a Curſe in Evil doing: But this I ſay, if there were no God to Reward the Good nor to puniſh the Evil, yet could not I do any otherwiſe then I do; for I do well, not becauſe I expect any Reward from God, or refrain from Evil becauſe God will puniſh me, or that he doth mind me in it; but I do well to pleaſe the Law written in my Heart, ſo that I might not be accuſed by that Law in my Conſcience, as God hath pleaſed for his Watchman to tell me when I do well; ſo I am juſtified by Faith in God in my own Conſcience, and being not condemned by the Law written in my Heart I have Boldneſs to the Throne

Throne of Grace. Neither do I refrain, from Evil for fear of God's Perſon ſeeing me, and he ſeeing me will puniſh me, but I refrain from Evil becauſe the Law written in my Heart ſeeth all my Doings, and that Watchman God hath ſet there to watch me, will tell God of all my Doings, ſo that God need not trouble himſelf to watch over every Man's Actions himſelf, for he hath placed his Law a Watchman in every Man and Woman, to give Notice of all their Doings whether Good or Evil.

Thus in the Original God taketh notice, by his Law written in every Man's Heart, both of Saint and Devil and no otherwiſe doth God mind or take Notice of his Saints, in particular at all; not that I do own this Law written in Man's Heart to be the very God, as the Quakers do, but God is a diſtinct Perſon of himſelf, and diſtinct from this Law written in Man's Heart. And in this Senſe God may be ſaid to take no Notice of his Saints, nor doth not mind them at all. True Believers are my Brethren, and Siſters, and the Prophet hath ſpoken kindly unto them, and nouriſhed their Souls with Bread of Life, and given them Water of Life, to drink in, that he hath been as *Moſes* to fed them with heavenly Manna; and hath not the Prophet given them the Bread of Life even that Bread that came down from Heaven, the Fleſh of God to eat, as *Moſes* did Manna to eat, he hath given them Water of Life to drink, even the Blood of God to ſatisfy their thirſty Souls, as *Moſes* gave the People Water out of the ſtony Rock to drink to ſatisfy their natural Thirſt. The Prophet hath brought Believers to the Knowledge of the true God, his Form and Nature, he hath brought them to feed upon the Fleſh of God, and to drink his Blood by Faith; for the Mind of Man, do eat and drink as really, as the natural Body doth, whereby their Souls have never thirſted nor hungred more, after the Forgiveneſs of Sins, or Satisfaction of Mind, as to things of Eternity. Alſo the Prophet has been a burning ſhining Light in this laſt Age, as *John Baptiſt* was in his time; a Light that has diſcovered the Darkneſs of all the World in ſpiritual and heavenly things; for it is Light that diſcovers Darkneſs, and hath not the Prophet enlightened the Underſtanding of many, that in Light they ſee Light; he hath fed the People with the true Knowledge of God, and the true Knowledge of the right Devil, with the Knowledge of Scripture, and all other Heavenly Secrets, which are hid from all other People in the World. Beſides, hath not the Prophet taken the People by the Hand, as *Moſes* did, and pull'd them out from the Spirit of Bondage in their Minds, which kept them under fear, burning Brick and Clay in the fiery Furnaces of their Minds, and delivered them from the Task-maſters in *Egypt*; the Prophet hath led them through the barren Wilderneſs of their Minds, and has brought, them into that Paradiſe of Peace, where the Tree

of Life ſtandeth in the midſt of the heavenly *Canaan* above the Stars: And many of them have ſtretched forth the Hand of Faith, and have taken of the Tree of Life, and eaten and live for ever, and ſo are ſet down at reſt there nd do not all the People in the World beſides periſh for want of Knowledge, but thoſe few who have been led and guided by the Prophet; he hath bleſt many of them, and led them in the way of Peace, a ſtrait and narrow way that few can find; and when they have wanted Comfort of Mind, he hath comforted them; and when they have been weak in Faith and Knowledge, he hath ſtrengthen'd them; and when any of their Brethren have been to ſtrong one for the other, he hath holpen the weak up; and when Brethren condemn and judge one another, he would not ſuffer the ſtrong to trample upon the Weak and Feeble, but would lift them up and uphold them with his own Knowledge, ſo that no People under the Sun live better, for the generality, than thoſe People, who are obedient to, or under the Prophet.

Hath the Prophet been a Burden, or Oppreſſive to any of the Faith, let them ſpeak and he will reſtore them two-fold; or hath he favoured the Rich, or oppreſſed the Poor; nay, hath he not forced the Rich to help the Poor: For the Yoke laid upon the Neck of thoſe People by the Prophet, is eaſier and lighter, both for Spiritual and Temporal, than the Yoke of any other People whatſoever.

And now I ſhall ſpeak to you in particular, and ask the Cauſe why you rebelled againſt me, what Cauſe did I give you to rebel; were you offended at my Words, and becauſe I did bear with many Weakneſſes of ſome of your Brethren in the Faith, and had Compaſſion on them, and would not ſuffer them to be too much oppreſſed in Spirit for the guilt of their own Sins, and judg'd and condemn'd by their Brethren in the ſame Faith; becauſe they were of corrupt Natures.

The Prophet muſt bear with corrupt Natures, though you cannot, as well as with pure uncorrupt Natures, ſo doth God himſelf. Prophets are not ſure that all uncorrupt Natures will believe him, ſo that if the Prophet hath not Power to uphold ſome corrupt Natures that believe him, to what Purpoſe then ſhould God ſend him. And will you find fault with the Prophet for being merciful to corrupt natur'd Men; whoſe Nature is more corrupt than yours? Yet the Prophet hath upheld you this many Years. You may remember when you came firſt acquainted with me; that there was ſome Difference between *Claxton* and you, and *Claxton* was high in Knowledge at that time, and you weak and low, and his Faith was over you and above you, and did keep you under, though his wicked Life had been worſe than yours; yet your Legal Righteouſneſs between Man and Man would not have delivered you from his Power, had not the Prophet kept him under;

and

and when you made your Complaint to me, I ſtrengthen'd you againſt him, and upon your Requeſt I bleſs'd you, and you became in my Favour; and when any ſpoke againſt your Wrathful Nature, Words, and Actions, I pleaded for you and upheld you againſt them.

Alſo I led you in a Way, which you knew not, and in a Path which was not known to any but my ſelf, even the Way and Path of Peace, I brought you to the Church of the Firſt-born of God, even to the Aſſembly of Saints; for there are no true Saints this Day on Earth, but thoſe that are under the Prophet; I brought you with the reſt of Saints from under Mount *Sinai*; that is, from being under that fiery Law written in your Hearts. Therefore did *Paul* thank God that he was delivered from that Law of Sin and Death, and ſo doth every one that is delivered from being under that fiery Law written in his Heart; I led you by the Hand of Faith through the barren Wilderneſs of your Minds, that is barren of true heavenly Peace; I led you from thence unto Mount *Sion*, the City of the living God, I ſhewed you the holy Hill of *Sion*, I ſhewed you the Habitation of God in Heaven above the Stars, I gave you the Interpretation thereof, *viz.* The City of the Living God, ſignifies God's reigning in all true Believers in the Kingdom of Glory, as he did here on Earth in the Kingdom of Grace; for all true Believers are the City of the living God; and Mount *Sion*, ſignifies the Habitation of God in Heaven, where all true Believers ſhall be brought, as *Moſes* did the Children of *Iſrael*; he brought them to the Temporal Mount *Sion*, where God did uſe to appear; and the Prophet hath brought the Believers of this Commiſſion to that Spiritual Mount *Sion*, where God uſes to appear now. And the Holy Hill of *Sion* which I ſhew'd you, ſignifies the holy God himſelf in the ſpiritual, as *Moſes* led the People to that Holy Hill of *Sion* in the Temporal. And the Holy Hill of *Sion* which I ſhewed you in the Spiritual, ſignifies the Holy God himſelf; from whom Prophets, Apoſtles and Saints receive their moſt Holy Faith, Revelation and Prophecy in the Original. Alſo I brought you to the Spirits of juſt Men made perfect by Faith; as *Noah* a Preacher of Righteouſneſs by Faith built an Ark; and *Lot* by Faith received two Angels, therefore called righteous *Lot*, *Abraham* by Faith would have offered up his Son, therefore called the Father of the Faithful *Iſaac*, *Jacob*, *Moſes*, the Prophets; *David* and the Apoſtles were all juſt Men made perfect by Faith; yet ſeveral of theſe juſt Men made perfect, committed Evil after the Bleſſing was given of God. As *Noah*, was drunk with Wine, *Lot* committed Inceſt with his two Daughters; *Abraham* told a Lye, becauſe of his Wife, *Jacob* lied to his Father, when he ſtole the Bleſſing; *David* a Man according to God's own Heart, was guilty of Murder

Murder and Adultery; *Peter* play'd the Hypocrite and diſſembled as in Acts the 2d, the 12th Verſe, where he did eat with the Gentiles, and gave way for the Gentiles to be circumciſed, which was unlawful for him to do, he being the Apoſtle of the *Jews*, nor was it his Commiſſion to circumciſe any but *Jews* only; but he diſſembled with other Brethren, and circumciſed *Titus* who was a *Greek*, which was unlawful; for which *Paul* withſtood him to the Face: Likewiſe *Paul* diſſembled, and play'd the Hypocrite, when he pretended a Vow; and ſhaved the Heads of four Men, that were *Greeks*, *Acts.* 21. 18. Theſe and ſeveral juſt Men, whoſe Spirits were made perfect by Faith, committed Sin after the Bleſſing was given of God, and ſhould not that bleſſing them uphold them: But this laſt Prophet is blamed for ſmaller Sin than ſome of theſe that believe. Now if thoſe Men's Spirits were made perfect by Faith, and ſo ſaid to be the Spirits of juſt Men made perfect; ſo are all true Believers of this Commiſſion of the Spirit [whoſe Faith holds out to the End] counted of God the Spirits of juſt Men made perfect by Faith, and ſo may be ſaid to be the Spirits of juſt Men made perfect.

Alſo, I led you into the Paradiſe of Peace, were the Thief went that very Day he believed in Chriſt, I brought you with the reſt of Believers to the Tree of Life, which ſtood in the midſt of Paradiſe in the Days of *Adam*. You ſaid you ſaw it and liked it well, and if you had ſtretched forth the Hand of Faith as others did, and taken of the Tree of Life and eaten, and liv'd for ever, then you had not rebelled. I ſhew'd you the Tree of Knowledge of Good and Evil, that was placed in the midſt of Paradiſe in the Days of *Adam*; you ſaid you ſaw it and underſtood it. You ſaw I ſhewed you the new *Jeruſalem*, that came down from Heaven, and that it was four-ſquare the Length and Breadth were equal, I gave you to underſtand the Interpretation thereof.

The new *Jeruſalem* that came down from Heaven, was when God became Fleſh in the Virgin's Womb, and being four-ſquare, the Length and Breadth equal, was when Chriſt was nailed to the Croſs, his Arms ſpread abroad, his Perſon was four-ſquare, as thus, his Arms ſpread abroad were equal with his Head and Feet; and ſo is every perfect Man, his Arms ſpread abroad four-ſquare, even as the Croſs is whereon a Man is crucified, juſt four-ſquare, the Length and Breadth were equal when he was nailed to the Croſs: Likewiſe I brought you to an innumerable Company of Angels, I ſhewed you their Form and Nature.

Theſe things and many more, I did for you in the Spiritual, nor hath the Prophet been the leaſt Beneficial to you in the Spiritual, I have not been your hindrance, but your furtherance, to what lay in my Power; I never was burthenſome to you in any Temporal Matter, and did ſatisfy you for what you did; and when ſeveral Believers have complained

plained to me of your rude Speeches, your Wrathful Words, your mercileſs Judgment, I have pleaded for you againſt them and have upheld your corrupt Nature, elſe you would have been forſaken of ſeveral Believers before now; but thoſe I have done moſt for, and have been the leaſt beholden unto, have lifted up their Heel againſt me without a Cauſe, which hath cauſed you to be caſt out of my Sight, and out of God's Sight, as *Cain* was, and out of the Society of the Saints: And now may all your wicked Wiſhes and evil Deſires, and deſperate Words, and Wrathful Speeches, which you have uttered out of your Mouth, come on your own Head.

Firſt, You have ſaid, if *Claxton* were ſaved, you would be damn'd: How! do you limit God's Mercy to your Judgment and Wrath.

Secondly, That if God did not mind you at all, then would you had been a Toad, a Dog, a Serpent, or any thing but a Man; theſe are deſperate Words, and deſperate Wiſhes, and it will be a Wonder if you have not Cauſe indeed to wiſh your ſelf a Toad, a Dog, a Serpent, rather than a Man.

Thirdly, You called the Prophet, Devil; *Peter* might as well have called Chriſt Devil, for calling him *Satan*, for *Satan* is a Devil; ſo that Chriſt called *Peter* Devil for a ſmaller Offence than you have committed; for he ſpake thoſe Words to Chriſt out of Love and Pity, ſaying, Maſter, pity thy ſelf; for which Chriſt called him Devil; but you out of Rebellion, Wrath, and Envy, called me, the Prophet of the Lord, Devil; and ſaid you would juſtify theſe Aſſertions to be contrary to all Truth, and againſt all ſober Reaſon, for which I ſaid, you were a Devil; for I was your Maſter and Judge, as Chriſt was *Peter*'s.

Fourthly, You have ſlighted the Bleſſing from the Prophet in a rude and uncivil Language, and ſaid you cared not a Fart for it.

Fifthly, When *Burton* bid you burn the Aſſertions, and humble your ſelf to the Prophet, as he did, you ſaid you would periſh firſt.

Sixthly, You deſpiſed the Government of this Commiſſion of the Spirit, ſaying it is weakly and poorly managed.

Theſe deſperate Words, which with ſeveral others you have uttered againſt God, and againſt the Prophet, in high Rebellion, I do not think can be parallel'd by all the Prophets and Apoſtles ſince the World began; and if this Rebellion be forgiven, than let it be ſaid, that this laſt Prophet and Witneſs of the Spirit, had Power to do more than ever any Prophet or Apoſtle did in the time of their Commiſſion.

Written by LODWICK MUGGLETON, *one of the two laſt Prophets and Witneſſes of the Spirit, to the High and Mighty God, the Man Chriſt Jeſus in Glory. In the Year* 1671.

Here

Here followeth the Copy of a Letter to Walter Bohenan, *a* Scotchman, *another Rebel in the ſame Conſpiracy with the reſt, in Anſwer to his Rebellious Letter,* viz.

Walter Bohenan,

THIS is to let you underſtand, that I have ſeen three of your Rebellious Letters; for which Cauſe I was not willing that any Rebel ſhould ſee the Anſwer to thoſe nine Aſſertions laid down by *William Meadgate*, that Grand Rebel.

Your Letters are full of Nonſenſe, and no good *Engliſh*, and you have laid down the Aſſertions, falſe Lyes, and not true; thoſe nine Aſſertions written by *Meadgate* were well laid down, and I own them to be all true as they were laid down, and have given Anſwer unto them all; but no rebel ſhall ſee them if I can help it.

But it ſeems you have undertaken not only to anſwer the Aſſertions, but to give Judgment upon them; and not only ſo, but you vapour and threaten me, that you will force me to give Anſwer unto them, as if you were a Commiſſioner to judge me. I ſhall not ſpeak of many of your wicked, nonſenſical, rebellious Words, it would be too tedious, only theſe few:

Firſt, You ſay, That you do believe that I and all the Devils in the World cannot hurt you; for my Power, you ſay, you are afraid of it no more than a Child of one Day old.

Secondly, If I give Sentence upon you, before I have anſwered the Aſſertions [let me tell you, you will force me to it] you ſay if you and I live in *England*, you will bring me upon the Stage; this is *Judas* like.

Thirdly, you ſay, you have more Ground to be offended at me, than I have to be offended at you; for you ſay you do affirm, that I have fallen from the Truth, and that I have gone about to overthrow *John Reeve*, and have contradicted my ſelf; this is Devil-like to judge his Lord and Maſter.

Fourthly, you ſay, I would make you believe a Lye, and not only one, but many Lyes, contrary to all the Prophets, and *John Reeve*'s Writings: Here is the Trick of a Reprobate, to charge his Teacher with Lyes from dead Mens Writings.

Theſe and many others are but a few of the Fruits of your Rebellion, but here is enough to condemn any Rebel to Eternity, if there were no more. But this I ſhall ſay unto you, you have ſhewed your ſelf a right

right *Scotchman*, a diſſembling falſe hearted Man of the *Scotch* Nature; and it would be a rare thing to find a *Scots* Man or Woman true-hearted either to God, or Man: For I have been in this Commiſſion almoſt twenty Years, and I never knew but two *Scots*, one Man and one Woman that made a Profeſſion of this Faith; but they proved falſe hearted to God and Man. The Women fell off from *John Reeve* in his time, for which he branded her with the Title of falſe-hearted *Scot:* And now you the Man, have fallen from that Faith, you once had in me, to Rebellion, for which I ſhall brand you with the Mark of Reprobation; for have you not ſhewed your ſelf a Reprobate, a Caſt-away, a falſe hearted Man: Did you not ask a Bleſſing of Eternal Happineſs of me; whereupon I ask'd you, if you did believe that I had ſuch Power, you ſaid, you did believe I had ſuch Power, elſe, ſaid you, why ſhould I ask it of you? And upon your Requeſt I gave you a Bleſſing of Eternal Happineſs, and you continued in my Favour and in the Favour of many Believers for a while; but now you have deſpiſed the Bleſſing, as *Eſau* did his Birth-right; for the Bleſſing of a Prophet is a good Birth-right, if it be not deſpiſed; but you have deſpiſed it, and diſown'd it, and forſaken the Bleſſing of a Prophet alive, and cleave unto dead Mens Words, and to the Doctrine of thoſe that are dead; *John Reeve* is dead, and thoſe that wrote the Scriptures are dead; but he that God hath preſerved alive to be the Judge of *John Reeve*'s Writings, and of the Writings of the Prophets and Apoſtles, which you never knew, nor received any Light or Knowledge from them, but what you received from me; yet you have lifted your ſelf up in Rebellion againſt me, and have deſpiſed the Bleſſing, therefore you ſhall have the Curſe of a Prophet, in the room of it, and ſee if that will ſtick more cloſe to you than the Bleſſing did: And this, I ſay, you ſhall never caſt off the Curſe as you did the Bleſſing, but it ſhall remain upon your Spirit to Eternity; for your Condition is much like unto King *Saul*'s, the good Spirit of the Lord departed from him, and an evil Spirit was ſent from the Lord unto him, *viz.* While he kept in Obedience to the Prophet *Samuel*, the good Spirit of Peace from the Lord in his Seed gave him Peace of Conſcience, but his Rebellion and Diſobedience to the Prophet *Samuel*, cauſed that Peace of Conſcience to depart from him, and the evil Spirit, in the Seed of Reaſon, Rebellion, and Diſobedience was ſent unto him, that became a Worm in his Conſcience that never dies, and a Fire in his Conſcience that will never be quench'd. This will be your Condition for your Rebellion and Diſobedience to me; for while you was kept in Obedience to me, the Prophet of the Lord, the good Spirit of the Lord in your Seed believ'd in his Prophet, preſerv'd you in Peace of Conſcience in that I gave you the Bleſſing,

but now through your Diſobedience to the Prophet of the Lord, and Rebellion againſt God [for it is all one, if God himſelf were here in my Place, you would ſay as much to him as you did to me] the good Spirit of the Lord is departed from you, and an evil Spirit from the Lord is ſent unto you, even the Fruit of your Rebellion and Diſobedience, which is the Curſe of God, you being rejected of God, and of the Prophet, and caſt out of the Society of the Faithful for ever; ſo that the Worm of Rebellion will never die in your Conſcience, nor that Fire of Hell ever be quenched; ſo that you ſhall know this Torment is for nothing elſe but for your Diſobedience and Rebellion againſt the Prophet.

And as for your vapouring, ſaying, That I nor all the Devils in the World can hurt you, and that my Power is no more fear'd by you, than a Child of a Day old; theſe Words you have learn'd of *Meadgate*, that Dragon Devil who hath roar'd out his Rebellion like a mad Bull, and you have learn'd of him to call the Prophet of the Lord, Devil, who was his Lord and Maſter, and yours alſo: But for all your vapouring you ſhall find my Power to reach you, whereſoever you go; if you aſcend up to Heaven in your Imagination, my Faith and Authority ſhall pull you down from thence; and if you go down into Hell, I ſhall find you out there, and your Act of Rebellion, and my Judgment ſhall be executed upon you there; and if you go to the utmoſt Parts of the Earth, you ſhall not flee from that Curſe that ſhall follow you; ſo that you ſhall know that the moſt High hath choſen me, and rejected you.

And for your Threatening me, that you will force me to anſwer the Aſſertions, if you and I live in *England*, and that you will bring me upon the Stage. Do not you ſhew your ſelf a *Cain* and a *Judas* Devil, you would betray your Lord and Maſter, as *Judas* did his, if it lay in your Power and kill him, as *Cain* did his Brother, becauſe *Abel* was accepted, and *Cain* rejected: So becauſe God hath accepted me, and ſet me in his Place, and rejected you, therefore you would betray me, and bring me upon the Stage; your evil Spirit is willing I perceive, but your Power is weak: And will you dare to talk of bringing a Man upon the Stage, that is free-born, and free by Service; you that are a Foreigner and an Alien; One that is by act of Parliament counted a Vagabond, a Runagade, and a Fugitive in a Nation, which is not your own, who are not free born, nor free by Redemption, yet you will dare to bring me upon the Stage, becauſe I condemn you for your Rebellion. And this I ſay, if I were as treacherous in Heart as you are, I could quickly cauſe you to be remov'd from *Ware*, if not out of *England*; but I ſhall let that paſs: And I would fain know, how you would force me to let you ſee the Anſwer to the Aſſertions,

or

or to bring me upon the Stage; you may do what you will, now I ſhall provoke you to it: But here you may ſee the Pride and Preſumption againſt your own Soul, in that you have lifted your ſelf up againſt your Lord and Maſter: And whereas you ſay and affirm That I am fallen from the Truth, are not theſe the Words of a Rebel, that learnt and was taught the way of Truth, and what Truth, and who Truth is, by me; nor have you any Light of Truth at all, but what you received from me, your Lord and Maſter; and yet the Spirit of Rebellion is grown ſo wiſe to judge your Lord and Maſter [that taught you] to be fallen from the Truth, ſo that you know how to teach your Maſter, better than he can teach you; but how can I expect any better from the Spirit of Rebellion: Alſo, you ſay, I would make you believe Lyes; who made you a Judge, what are Lyes and what is Truth; you ſay I go about to overthrow *John Reeve*, and that I would make you believe many Lyes, contrary to all the Prophets and *John Reeve*'s Writing. As to this I ſay, what have you to do with *John Reeve*'s Writings, now he is dead, nor have you to do with the Prophets or Apoſtles Writings, they are all given into my Hands that am alive, and you all ought to be taught of me, that am alive, elſe you cannot be taught of God; and whereas you ſay I contradict *John Reeve*, to this I ſay, I have Power ſo to do; and I had Power to do ſo in ſome things when he was alive, and I did contradict him in ſome things when he was alive, and *John Reeve* did write ſome things were Error to me, and Error in themſelves, for which I did oppoſe him to his Face, and he could not deny it; yet notwithſtanding *John Reeve* was infallible, and did write by an unerring Spirit; this will ſeem a Riddle, unleſs it be unfolded; then thus: As to the Doctrinal Part contain'd in our Writings, The *Six Principles*, they were written by an unerring and infallible Spirit in *John Reeve*, and the Interpretation of Scripture written by him was infallible; but *John Reeve*'s Experience, Judgment, and Apprehenſion of God's immediate taking Notice of every Man, was Error; and that God did ſupply every Man and Woman immediately from his own Perſon was Error in *John Reeve*'s Judgment and Appearance, as I did prove to his Face: But the things being written before our Diſcourſe, and conſidering they were of no great Conſequences to Eternal Happineſs, they were let paſs. Beſides none can judge of a Prophet's Writing, but he that is equal in Power with him; I being choſen of God had Power to contradict him in his Judgment; though it was Error, it would have been Rebellion in any to do as I did. And now I being the laſt Liver it is Rebellion in you to call any thing Lies and Error, that I do juſtify to be true; for no Man is to call me to Account, as to reſiſt my Judgment in ſpiritual Matters, but God only; and I am ſure he hath, and will juſtify me

in what I have done, and in what I do of this Nature. Beſides, where Men are choſen equal in Power, they may contradict one another in ſome things, and yet both infallible Men in Doctrine, though not in Judgment and Practice; as for Example:

Peter was an infallible Man, and did write by an infallible and unerring Spirit, as to the Doctrine of Chriſt, yet he erred in his Judgment and Practice, and gave way to circumciſe *Titus*, *Gal.* 2, 3. who was a *Greek* contrary to his Commiſſion from Chriſt, and it was unlawful, and a great Error in *Peter*; for which Cauſe *Paul* an Apoſtle, being equal in Power, withſtood *Peter* to his Face, and reproved him ſharply of Error and Diſſimulation.

Now ſhould any Believer of *Peter*'s Doctrine have ſaid to *Peter*, thou art a Lyar, and no true Apoſtle, and haſt not an infallible Spirit, but art in an Error; if this ſhould have been ſpoken by any private Believer, as it was by *Paul*, who was equal in Power, I would not have been in that Believers Condition for all the World. Again, did not *Paul* write by an infalliable Spirit, as to the Doctrine of Chriſt's Death, Reſurrection, and Aſcenſion, *Peter* and he did agree in that; but *Paul* committed an Error in his Judgment and Practice as well as *Peter*, when he pretended a Vow, and ſhaved the Head of four *Greeks*, which was unlawful for him to do, it was Error and Diſſimulation in him, yet no private Believer durſt reprove him for it, though it was a great Error in his Judgment and Practice, and had liked to coſt him his Life, yet ſhould any dare to ſay he wrote his Epiſtles by an erring lying Spirit. So likewiſe *Paul* and *James*, two Apoſtles equal in Power did contradict one another in Judgment; for *Paul*, *Rom.* 3. 28. ſaith, *Therefore we conclude that a Man is juſtified by Faith without the Deeds of the Law*, and *James*, 2, 24. ſaith, *You ſee then by Works a Man is juſtified, and not by Faith only*; here is quite a Contradiction to *Paul*'s Judgment, and ſhould any believe in their time, dare to ſay; that either of theſe wrote Error or Lyes, or that they were not infallible Men in their Doctrine of Chriſt, becauſe they differed in Point of Faith and Works. This is much like *John Reeve*'s believing that God did take Notice of every particular Man, and my Judgment that God did not take Notice of every particular Man.

Now ſhall any dare to ſay, that either of us are Lyars, becauſe we differ in Judgment in ſome things: Beſides 'tis a common thing in Scripture for Prophets and Apoſtles to differ in Judgment and Practice, but not in Doctrine: As the four Evangeliſts contradict one another very oft, and the Words of Chriſt himſelf contradict one another in ſeveral Places, which would be too tedious to name. Now becauſe Chriſt's Words do contradict one another in ſome Places, ſhall any dare to ſay, he ſpoke Lyes, and taught Error, and that which he

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ſpoke was contrary to all Truth, or that he was not a true Chriſt. none but Devils did ſay ſo, when he was upon Earth; and ſhould any in the Apoſtles, *Matthew*, *Mark*, *Luke*, and *John*'s time, dare to ſay, that any of them wrote Lyes or Errors, becauſe they contradicted one another in Point of Judgment and Appearance: None but Devils did find Fault and cavil with them, when they were alive: And ſo it is now with *John Reeve* and me, none but Devils would have made a Fraction, or Diſturbance among the Believers about *John Reeve*'s Writing Error; for this I muſt tell you, no Man on Earth is to judge what is infallible and what is not, but the Prophet only that is alive; and if Men will not take things upon his Word and Judgment, whoever refuſeth it upon his bare Word will periſh to Eternity. Therefore the Spirit of Rebellion hath deceived you, and made you forſake the Prophet that is now alive, and cleave to *John Reeve* that is dead, and to truſt to the Scriptures that were not ſpoken to you, nor given to you; but thoſe People to whom they were ſpoken did receive Benefit by them, if they did believe in that time when that Faith was in being. And *John Reeve*'s Writings nor the Scriptures will do you no good, now you have rebell'd againſt the Prophet now alive, nor will that Faith in them, deliver you at all from thoſe Eternal Torments, nor will thoſe dead Prophets deliver you from your Rebellion, nor help you to the Knowledge of Truth now they are all dead, but this Prophet alive ſhall torment you, and thoſe dead ones ſhall not deliver you from my Power. And as you have walked in the Steps of *Korah*, *Dathan*, and *Abiram*, who rebelled againſt *Moſes* and *Aaron*? And what was the Fruits of their Rebellion? Did not *Moſes* the Prophet of the Lord, cauſe the Ground to open, and ſwallow them up alive for their Rebellion.

And this you ſhall know, though I cannot cauſe the Earth to open its Mouth as *Moſes* did, yet this I can do by the Commiſſion of the Spirit, I can open Hell's Mouth, and that ſhall ſwallow you up alive and keep you there Eternally for your Rebellion, for where your Worm of Conſcience ſhall never die and the Fire of Hell ſhall never be quench'd, that you may know to your endleſs Pains and Shame, that you rebelled and forſook the true Prophet alive on Earth at this Day, and clave unto *John Reeve*, and thoſe Prophets that are dead, which you never knew.

And for all your Pride, Preſumption and Boaſting and lifting up your ſelf againſt the Lord's anointed and choſen Prophet, it will be a Wonder if God's Vengeance will not make you an Example in this World, to be a Fugitive and Vagabond on the Face of the Earth before you die, beſides your Damnation hereafter; for Sins of this Nature are puniſhed with greater Puniſhment than any other Sin whatſoever but Murder;

and

and it would have been good for you and *Meadgate* if you had never been born.

Therefore in Obedience to my Commiſſion for this your Wickedneſs in falling from the Faith you once had in the Prophet now alive, to Rebellion againſt God and him, and for many baſe, proud, preſumtious Speeches in your Letters, I do pronounce you Curſed and Damned in Soul and Body from the Preſence of God, Elect Men and Angels to Eternity.

And do you ſee if God will take Notice of you to deliver you, or whether he will own you or me, or whether your Faith be ſtronger than mine, or whether you have declared Truth or I; nor ſhall any of this Faith eat or drink with you, or trade any more with you if I can help it, for you are caſt out of God's Sight, and out of the Prophets Sight and out of the Aſſembly and Society of Believers for ever. And now you may ſeek new Acquaintance in the World, and ſee if you can find a better ſort of People, than thoſe you find Fault with; and you need not fear as *Cain* did, that every one that meets with you, will kill you, but your own evil deceitful Heart to your own Principle and rejected Spirit will meet your Conſcience and kill the Peace of it.

Written by LODOWICK MUDDLETON,
January *the* 23*d*. 1671.

A Copy of a Letter written by the Prophet Lodowick Muggleton, *to Colonel* Phaire, *and the reſt of the Believers of the Commiſſion of the Spirit, living in the Kingdom of* Ireland, *dated in* London, February *the* 16*th*, 1680.

Loving Friend in the true Faith ROBERT PHAIRE.

I Having the Opportunity to ſend to you by our Friend *Mary Stone*, the Daughter of Mrs. *Penſon*, who came on purpoſe as ſhe ſaith to ſee me and *Saddington*; therefore it was neceſſary that I ſhould write a few Lines unto you upon her Requeſt, to ſignifie unto you, that ſhe hath been with me, which Lines unto you are as followeth:

I have had great Experience of your ſtedfaſt Faith in the true God, and in this Commiſſion of the Spirit, ever ſince you firſt heard of it, even above twenty Years, you have been as it were the Corner Stone that was laid in that Kingdom of *Ireland* which many have ſtumbled, at and have daſhed their Foot againſt a Stone, and others again have built there Houſe upon this Stone as upon a Rock, ſo that no Winds nor Storms of Perſecutions, Reproaches, Slanders and Lies could make it fall or ſhake this Doctrine of the true God in his Form and Nature, and of the right Devil in his Form and Nature, which *Reeve* and *Muggleton* have declared in our Writings, which I perceive you and others are very well ſatisfied in, do truly underſtand and believe; for there can be no true Faith in the Heart, except the Underſtanding be enlightned firſt. And theſe two Forms and Natures are two Pillars, the one Pillar bears up Heaven, and the other bears up Hell, now God's Form is Spiritual, Heavenly and Glorious, yet in the Form of Men, and his Nature is all pure Faith, which is all Power; therefore all true Believers do partake of the Divine Nature of God, even the Seed of Faith, which is but as a Grain of Muſtard-Seed a very ſmall Seed, yet it is able to remove that Mountain of Ignorance, Darkneſs and Unbelief that lyeth before the Underſtanding of every Man by Nature, ſo that by Faith we come to know the Worlds were framed by the Word of God; that is, by the Power of Faith in God, and by Faith in theſe our mortal Bodies we come to know God in his Form and Nature, and by Faith we ſee God here in Mortality, as in a Glaſs, as the Apoſtle ſaith; and when this Faith is immortalized in the Reſurrection, then ſhall our vile Bodies be made like unto his Glorious Body, then ſhall Immortality appear, and ſhall

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ſee the Immortal God in the Form of Man, Face to Face, even as we are ſeen of him according to our Faith here in this Life ſhall it be unto us.

Further more by Faith we do feed upon the Fleſh of God, and drink his Blood, as Chriſt ſaid when on Earth, *except you eat my Fleſh and drink my Blood, you have no Life in you; for his Fleſh is Meat indeed; and his Blood is Drink indeed.*

And this I ſay, none upon Earth this Day doth eat his Fleſh and Drink his Blood, but thoſe that do truly believe the Doctrine of this Commiſſion of the Spirit. Why? becauſe no Man hath Faith to believe that God became Fleſh and dwelt amongſt Men here upon Earth, who doth not believe that the Fleſh of Chriſt was the Fleſh of God, and the Blood of Chriſt to be the Blood of God, and who hath not Faith to believe that the Godhead Life, died when Chriſt was offered up unto Death through the Eternal Spirit. No not any but thoſe that believe our Report, therefore it is that all Religious Men periſh for want of Faith in the true God, they cannot eat the Fleſh of God that is Meat indeed to ſatisfy there hungry Souls, neither can they Drink the Blood of God which is Drink indeed, to quench the thirſty Soul of Man; but bleſſed are your Eyes that ſee, and Ears that hear, and have Hearts that underſtand the things that belong to your Peace; for God hath given you his own Fleſh to eat and his own Blood to Drink which hath aſſured you that you ſhall Drink of thoſe new Joys, and new Pleaſures, and new Glories in the Kingdom of Eternal Glory; this is that Wine that Chriſt our God, our King, and our Redeemer will drink a new with his Apoſtles, and us the Witneſſes of the Spirit, and you the Believers in the Kingdom of Eternal Glory.

And this I ſay all thoſe, or all us that have eat of the Fleſh of God, and drank his Blood by Faith here in the State of Mortality, we ſhall be gathered together in the Reſurrection, as the Fowls to fly in the midſt of Heaven, being immortalized ſhall come to the Supper of the great God; that we may eat of the ſame Fleſh as he eateth, of which is the Fleſh of perſecuting Kings, and the Fleſh of Captains, and the Fleſh of Mighty Men, even of Judges, and the Fleſh of Horſes and of them that ſit on them, and the Fleſh of Freemen, and Bond-men, and of ſmall and great; that is, all wicked Reprobate Men both ſmall and great that have perſecuted and hated the Lord's Prophets, Apoſtles, and Meſſengers which he ſent into the World.

Oh how bleſſed are we that ſhall ſup with the great God of Heaven in the Deſtruction of our Enemies; for as God was hated when he was on Earth, ſo are we for his ſake; and as God is pleaſed to make his Supper with the Deſtruction of the Souls and Bodies of the Seed

of

of the Serpent to Eternity, and hath invited us the Fowls of Heaven to ſup with the great God, why ſhould not we rejoyce in this Supper which the great God hath made, even in the Deſtruction of this wicked World; for this Earth is a Habitation of Devils while the World doth endure, and for my Part I could willingly ſup with the great God of Heaven that hath redeemed my Soul in the Deſtruction of this Word, that I might eat the Fleſh of mighty Men, Mayors, Judges, Juries, ſmall and great Devils that have hated me without a Cauſe.

Oh how happy are we that ſhall ſup with the great God, that is in the Aſſurance we have, that God hath ordained wicked perſecuting Kings, and high Captains and Judges, and Mighty Men, and all other inferiour Devils both ſmall and great, more than the Sand of the Sea-ſhore which cannot be numbred, to be damned to Eternity, to ſuffer thoſe Eternal Torments. Theſe I know ſhall be caſt alive into a Lake of Fire burning with Brimſtone to all Eternity, and we the Fowls of Heaven ſhall eat or feed upon the Miſeries of theſe mighty Men as in a Supper with the great God, praiſing and magnifying him that Redeems us with his own Blood, from being Devils Incarnate or Devils in Fleſh; and in this we ſhall eat the Fleſh of Kings, and the Fleſh of high Captains, and the Fleſh of mighty Men, Devils, and the Fleſh of ſmall and great Devils.

And this Supper I know we ſhall have with the great God in the Reſurrection, when we ſhall aſcend in the Clouds of Heaven, and meet the Lord in the Air, and leave the Devils, the Serpent, and his Seed here upon this Earth, where they ſhall be tormented Day and Night for ever and ever more, even to Eternity; this is the true Interpretation of *John*'s Words in the 19th Chapter of his *Revelation*, concerning the Supper of the great God, and the Fowls of Heaven; for God hath ſowed in this World the Seed of Faith, which is counted the ſmall Seed, even as one Grain of Muſtard Seed, which indeed as Chriſt ſaith, *Matth* 13th and 32d, *is the leaſt of all Seeds; but when it is grown it is the greateſt amongſt Herbs, and it is a Tree, ſo that the Birds of Heaven came and built in the Branches thereof.* So in *Mark* the 4th and 31ſt, *the Kingdom of God is compared to a Grain of Muſtard-Seed, which when it is ſown in the Earth is the leaſt of Seed, but after it is ſown, it groweth up and is greateſt of all Herbs, and beareth great Branches, ſo that the Fowls of Heaven may build under the ſhadow of it,* So in *Luke* 13th and 19th, *then ſaid he, what is the Kingdom of God like, it is like a Grain of Muſtard Seed, which a Man took and ſowed in his Garden, and it grew and waxed a great Tree, and the Fowls of Heaven made Neſts in the Branches thereof.*

This ſmall Grain is the Grain of Faith that was in God from Eternity, by which he created the Heaven and the Earth and all Creatures elſe in both Worlds; by this little Grain of Faith no bigger then a Muſtard-Seed, hath he done all his Wonders; by this Grain of Faith did he ſow himſelf in this Earth or Garden which was in the World, which was in the Virgin's Womb, and brought forth himſelf a Man Child in pure Mortality, and this Grain of Faith that was ſown in the Field of this World, it grew up to be a Tree, that is, a Man, whoſe Branches ſpread themſelves forth ſo thick, that the Fowls of Heaven doth make their Neſts in the Branches thereof.

This Tree of Faith which is compared to a ſmall Grain of Muſtard-Seed, was Chriſt the only God, become Fleſh when he was in the Glory of the Father, he was the Man that ſowed that Grain of Faith in the Field of the World, or in the Garden of *Eden*, when he breathed into *Adam* and *Eve* the Breath of Life, and they became living Souls; then was the little Grain of Faith no bigger than a Grain of Muſtard Seed ſowed in the Field of the Elect World; ſo that all that are Partakers of this little Grain of Faith, they build their Neſts in the Branches of this Tree, by having Peace, Salvation, and Life Eternal abiding in them.

Theſe are the Fowls of Heaven that build their Salvation upon Chriſt's Death and Reſurrection, and Aſcenſion, which none in this World doth at this Day, but thoſe that truly believe this Doctrine declared by *Reeve* and *Muggleton*, we are the Fowls of Heaven in the Laſt Age, that have received a Meaſure of this Grain of Faith, which doth cauſe us to make our Neſts and reſt quietly in the Branches of God's Free Electing Love in his Redemption and Salvation.

Thus I have given you the true Interpretation of the Excellency of this little Grain of Faith, as ſmall as a Grain of Muſtard-Seed, which you that have but a Meaſure of it, can experience the Truth of it.

Therefore I ſhall ſay no more at preſent, but remember my Love to your ſelf, and good Wife, your Sons, and Daughters, that are Partakers of this precious Faith, and to all the reſt of our Friends in the true Faith in that Kingdom. I take leave and remain your Friend in the Eternal Truth.

LODOWICK MUGGLETON,

Feb. 16. 1680.

FINIS.

The Prophet LODOWICK MUGGLETON'S *Bleſſing to Mrs.* SARAH SHORT, *tranſcribed from a Copy drawn from the Original given to her by him,* June *the* 2*d* 1662.

DEAR Friend, in the Eternal Truth, Mrs. *Short*, I underſtand by a Word or two that Mrs. *Chittwood* ſpoke, that you were not well ſatisfied in thoſe Words, that I ſpoke unto you, concerning your Eternal Happineſs, as if I did not look upon you, to be of the Seed of Faith, or one of the Bleſſed of the Lord becauſe I bad you not be troubled in your Mind concerning that, for you ſhould fare no worſe than my ſelf did; and what, could I ſay more, for if I had not looked upon you, as one of the Seed of Faith, I ſhould never have ſaid ſo unto you, for I never did ſay ſo unto any, but unto thoſe which I do really believe to be of the Seed of Faith; eſpecially, unto thoſe that do ask it out of Singleneſs of Heart, as I do believe you did, but this I would have you to conſider; that a Prophet cannot give Faith, and Revelation, unto any, whereby they may find thoſe Refreſhments, and Joy of Heart, it muſt ariſe from your own Seed of Faith; neither can it ariſe ſo in you, as it doth in others, neither can it be expected of you, becauſe you are not, neither have you been exerciſed with the Troubles of this World as others are; and then again, the Weakneſs of your Nature is ſuch, that you cannot exerciſe your Mind about the Buſineſſes and lawful Affairs of this World, which would be a great Refreſhment unto Nature, as it where the Aſſurance of eternal Life is, which Nature hath denied unto you; but it is well for you that ever you were born, that you were of that bleſſed Seed, that will be happy in the end: I ſhould be glad that your Faith might grow as ſtrong as that Woman's did, which was troubled with a bloody Iſſue, that if ſhe could but touch our Lord's Garment, ſhe ſhould be whole, and according to her Faith it was unto her; and not only ſo, but ſhe had the Aſſurance of eternal Life beſides, for Virtue went out of our Lord not only to cure the Bloody Iſſue, but the Peace and Satisfaction of her Mind concerning the Life to come; therefore it is ſaid, he looked round about to ſee her, that had done the

thing, and he ſaid, Daughter, thy Faith hath made the whole go in Peace. Here you may ſee it was not our Lord that gave her Faith, but it was her own Faith which made her whole, both Natural and Spiritual: Neither can any Prophet give Faith to any, neither doth God himſelf give Faith to any, it muſt ariſe from its own Seed; you may ſay then, why doth the Scripture ſay, that Faith is the Gift of God?

To which I anſwer, for theſe two Reaſons, becauſe the Seed of Faith is of his own Divine Nature, and that Breath of Life, which God breath'd into *Adam*, was that Breath or Seed of Faith, and whoever is Partakers of the Seed of *Adam*, they are of the Seed of Faith; ſo in time it doth ariſe out of the Seed into Act, ſo that the Creatures comes to the Peace of Aſſurance, of Eternal Life, and in this Senſe it may be ſaid, that Faith is the Gift of God, becauſe God gave the Seed in the Original unto *Adam*, and not in Particular unto every Perſon, as hath been vainly imagin'd, through the Ignorance of Man not knowing the two Seeds. Secondly, it may be ſaid that Faith is the Gift of God, in that he hath choſen Prophets, and Ambaſſadors to preach Faith, therefore ſaith *Paul*, Faith cometh by hearing the Word of God preach'd; and how can he preach, except he be ſent: The Meaning is this, that the Act of Faith cometh by hearing the Word of God preach'd by me or more that is ſent of God, but the Seed and Root of Faith was in them, that did believe before, and not immediately given of God as I ſaid before, but in regard God did ſend Meſſengers to preach Faith, and ſo that Seed is awaken'd and cometh to act it ſelf forth in Power, ſo as to juſtify themſelves towards God, and towards Man; for being juſtified by Faith, we have Peace with God. And in this regard it may be ſaid, that Faith is a Gift of God, in that he hath ſent Men to declare Truth, and ſo them that believe may be ſaid to receive Faith from God; for he that receiveth a Prophet in the Name of a Prophet, receiveth him that ſent him, and whoever receiveth a Prophet, in the Name of a Prophet, ſhall receive a Prophet's Reward, which Reward is Eternal Life; for Prophet's have little elſe to give, and if it be well conſidered, it is enough; and as the Woman's Faith did draw Virtue from our Lord, ſo there will Virtue go from the Commiſſion of the Spirit. As to your Eternal Happineſs, let your Faith wholly depend upon it, and you ſhall fare no worſe than my ſelf doth, you ſhall have the end of your Faith even the Salvation of your Soul.

And

And that you may be ſure; I do declare you one of the Bleſſed of the Lord to Eternity.

I thought good to write theſe few Lines unto you, for your further Confirmation of your Eternal Happineſs after Death.

Your Faithful Friend, and true Prophet,

LODOWICK MUGGLETON.

A Copy of a Letter written by the Prophet LODOWICK MUGGLETON, *to* ANN ADAMS *of* Orwell, *in* Cambridgeſhire, *bearing date from* London, March the 27*th*, 1663.

My Dear and Loving Friend, Ann Adams, *the Wife of* William Cakebread, *my Love remembred unto you.*

THESE are to certifie you, that I came well Home, therefore I thought it convenient to write theſe Lines unto you, as followeth: Firſt in that thou waſt honoured of God to be an Handmaid or Guide unto a Prophet, unto *John Reeve*, when thou waſt but in thy Infancy concerning the Knowledge of things of Eternity, but the Seed of Faith which was in you, though it was but ſmall, yet it hath taken deep Root downward in the Heart, and hath brought forth Fruits of Faith and Love upwards; for thou haſt and ſhall find it no vain thing to receive a Prophet in the Name of a Prophet, and the Reward is no leſs than Peace of Mind here, and eternal Life hereafter in the Kingdom of Glory, let the World eſteem of it how they will

There is one thing which I ſhall always have a Love to thee for, in that thou waſt kept innocent in the Days of thy Ignorance, for that was a thing which I always did Love in my ſelf in the Days of my Youth and Ignorance, and it doth yield me a great deal of Peace, the Remembrance of it now; becauſe the World cannot ſay juſtly, that there is any Evil found in me, neither is there any blot upon my Mind, for I can ſay truly as the Prophet did in another Cauſe (where he ſaith) whoſe Ox have I ſtoln, or whoſe Aſs have I taken away; ſo I can ſay whoſe Wife have I committed Folly with, or whoſe Daughter have I deflower'd, which is a great deal of Peace to me, and it may be ſome Satisfaction to all you that are innocent; and for others of the Seed of Faith, which have been, guilty in the Days of their Ignorance; for this I would have thee, and all the Seed of Faith to mind, that almoſt all thoſe that have gone

gone forth upon the Account as Prophets, and Propheteſſes, and Speakers of every Sect, they have been for the generality of them guilty of Luſt, many of the Baptiſts and Quakers have been guilty. Therefore impoſſible they ſhould be Meſſengers or Miniſters of Chriſt's, whatſoever they pretend, yet we the Witneſſes of the Spirit can bear with thoſe that have been guilty; but it was always my natural Temper to be more affectionate to that which hath been kept undefiled from their Childhood, and as that Seed of Faith lay ſecretly hid in thy Nature.

The Declaration of the Commiſſion of the Spirit hath brought it forth to publick View; and as Nature hath beautified, thy outward Form or Perſon, ſo likewiſe hath that Grace of Faith beautified thy Heart and Mind, in that your Underſtanding is enlightened to diſcern betwixt Faith and Reaſon, God and Devil, with many more Heavenly Secrets which is hid from the Eyes of the World; and as thou art Partakers of the like precious Faith with us the Witneſſes of the Spirit, ſo likewiſe thou ſhalt be Partaker with us of the like Spiritual and Heavenly Glory; and the ſtronger thy Faith is in this Commiſſion of the Spirit, the more bright will you ſhine in that Kingdom of Eternal Joys, where Pleaſure will run as a Stream or as a River out of your own Perſon; and not only ſo, but you ſhall ſee your God Face to Face, of whoſe Seed and Nature we are, and this will produce thoſe Pleaſures that are at his Right Hand for evermore.

I thought good to write theſe few Lines unto thee; not but that I am well perſwaded before of thy Eternal Happineſs, but only that thou mayſt know that the Bleſſing of the true Prophet is as if God had bleſt thee himſelf; and thy ſo receiving of it will grow to a perfect Peace here, and to Eternal Happineſs hereafter.

No more at preſent but my Love to your Husband, and to your Mother, and Goody *Cundy*, as being in the ſame Faith with you, and your Husband's Brother *Symonds*.

I cannot enlarge, becauſe I have ſo many Letters to write, and other Buſineſs to do, becauſe of my long Abſence; therefore I ſhall take leave, and Subſcribe my ſelf your Dear and Loving Friend in the true Faith

LODOWICK MUGGLETON.

My Daughter *Sarah*, and her Husband, with other Friends in the Faith, remember their Loves to you, your Husband, and Mother, with all the reſt in the Faith with you.

London, *March* 27, 1663.